

# EXPLORATION AND DISCOVERY

1786-1897



Courtesy of Alaska State Historical Library

## Important Dates

- 1600 A.D. The Haida began migration from the Queen Charlotte Islands into southern Southeast Alaska. The Haida extended their economic interest and acquired the land from the Tlingit by warfare, inter-marriage, and purchase — in true colonial fashion, as the Tlingit and Eyak themselves had done centuries before with the Ice Age inhabitants already here.
- 1648 - 1732 The first known Russian/Siberian expeditions investigated the fringes of western Alaska.
- 1741 The first known European landing in Southeast Alaska. On July 18, Alexei Chirikov made his first landfall between Sitka and Cross Sound. Two boatloads of men rowed towards shore but never returned; lacking any other boats, Chirikov returned to Siberia.
- On July 20, Bering sent boats ashore at Kayak Island. After no contact with the inhabitants beyond finding some artifacts, they re-boarded their ship and sailed for Siberia, having spent only a hand-full of hours in Southeast Alaska.
- 1774 - 1775 Spanish expeditions from Mexico attempted to expand their claims in North America. Pérez reached Forrester Island and southern Southeast in 1774 and Bodega y Quadra almost reached Cross Sound in northern Southeast in 1775. These Spanish explorers were the first Europeans that the Tlingit and Haida contacted to any great extent.
- 1778 Captain Cook sailed along Southeast and named geographic points before landing at Kayak Island and continuing his search for the Northwest Passage. Among his officers served William Bligh, later involved in a mutiny aboard the HMS "Bounty", and George Vancouver, who on subsequent expeditions produced navigational charts of the Northwest Coast unexcelled even a century after his death.

Sarychev's Landing in Kodiak, 1802

## The Coming of Whites

Long before the coming of the Whitemen, Daxoodzoo, the ixt'—a prophetess, a shaman—foretold their arrival. Shortly before the coming of the first Europeans, during one of her out-of-body journeys, one of her Yeiks (spirit helpers) brought her a message:

*When the sun reaches that position, we will hear a voice.*

At the designated time, they heard a Spirit Canoe and a voice that seemed to echo through the top of the smoke from their community houses. Coming out of the trance, Daxoodzoo told the people:

*Moving villages floating over the ocean will soon be visiting.*

*Choo. sháa, Elaine Abraham  
1979, Yakutat/Anchorage*

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## Chirikov's Landing

The first Europeans to reach Southeast Alaska are unknown — they never returned. Two Russian expeditions under the command of Vitus Bering, the Kamschatka Expeditions, set out to determine if North America and Siberia joined or were separate continents. Although these two expeditions sailed from Siberia they originated in Eastern Europe. All the equipment — including anchors sown in pieces — were carried thousands of miles and reassembled to make ready for the voyage to the New World.

The Second Kamschatka Expedition touched Southeast Alaska with both its vessels in 1741 — the first known Europeans. Chirikov lost both landing parties, however, which created a mystery still unsolved.

*There are many fanciful stories about the Russian's landing. Chirikov was supposed to have landed in Sitka Sound, but from the description given in his diary, the closest I could figure, they landed in Salisbury Sound; and they lost their men in the rapid's narrows — Sergius Narrows, I should say, in Peril Strait. They lost 15 men.*

*The first time, Chirikov sent 10 men ashore in a long boat — they were well armed, they had a hand cannon, and some empty water barrels — looking for water and food. And, as far as I know, the Tlingit didn't have a thing to do with killing any of the Russians. The Russians went through the rapids, and they didn't know how to go through the rapids. Even today, with a fairly large boat, if you don't know what you're doing, you're dead. You have to know exactly how to get through there with the tide running.*

*Daalgenk  
Father Michael Williams  
1980, Hoonah/Juneau*

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1786

A French expedition under LaPerouse entered Lituya Bay. They spent three months. This marked the first extended contact between Europeans and the Natives of Southeast. LaPerouse lost 21 men when an ebb tide sucked three boats out the mouth of the bay into the breaking shoals. Two boats went down and the men drowned; the third boat saved itself only by going through the breakers aft-end first.

1786-  
1799

Dozens of British and American vessels began trading with the Natives of Southeast . . . Meares, Portlock, Dixon, Colnett . . .

1762-  
1799

Two primary Russian companies fought each other for the fur trade in the New World — the companies of Lebedev-Lastochkin and of Shelikov/Golikov. Their ruthless methods killed each other as readily as thousands of Aleuts in their quarrelling commerce up the Chain. To compensate for company losses in the light of a badly depleted sea otter population, Shelikov's company manager dispatched the first Russian hunting expeditions into Southeast Alaska in 1788 and 1795.

1796

Aleksandr Baranof, Shelikov's district manager in Kodiak, established an agricultural community on Yakutat Bay in an attempt of self-sufficiency.

1799

Baranof established a trading fort, Redoubt Archangel St. Michael, at Old Sitka after negotiations with the Tlingit owners. These colonies at Yakutat and Old Sitka attempted to strengthen and extend Russian claims in North America.

Paralytic shellfish poisoning attacked 100 Aleut hunters in Peril Straits, many died at Deadman's Reach.

Tzar Paul granted a monopoly to the Russian American Company, formed by the merger of smaller operations into the Shelikov/Golikov company.

1802

Tlingit warriors destroyed the trading fort at Old Sitka, reportedly with British and American help.

1804

Company officers ordered the Russian American Company to relocate their headquarters from Kodiak to Sitka. Russian/ Cossack/Siberian/Aleut forces rendezvoused in Sitka Sound with the first Round-the-World Expedition under Lissiansky. This naval and ground force attacked the Tlingit fortifications. The Tlingit drove the Russian forces into the sea with ferocious leadership from Chief Katlian, who terrorized the Russian landing parties single-handed and armed only with a blacksmith's hammer. The "Neva" stood offshore and bombarded the Tlingit fort. The Tlingit subsequently abandoned their position and relocated to another of their villages after having beaten the Russians to a standstill. The Russians established, with Tlingit consent, their new headquarters and trading fort — New Archangel — near the battleground and about ten miles from their old fortifications — the original Archangel St. Michael — at Old Sitka.

1805

The Yakutat Tlingit destroyed the Russian trading fort and agricultural community in their midst. It was never rebuilt.

A school opened in Sitka, run by the Russian American Company.

## Tlingit History of the French

*. . . in June 1786, the French sent La Perouse to Alaska. He landed in Lituya Bay, a small inlet between Juneau and Yakutat, a country of the northern Tlingit. This was probably the first prolonged and close contact by Europeans with the Tlingit. Chirikov saw them at a distance from his ship and, apparently, the Spanish who landed near Sitka in 1775 did not provide a detailed description of the Tlingit who drove them from their shores. La Perouse spent three months in the Lituya Bay area repairing his ships. He painted a very uncomplimentary picture of the Tlingit, but praised their art-work. On the other side, oral history of the Tlingit painted just as uncomplimentary a picture of the Europeans. The appearance of the women with labrets in their lower lips and the general filth and smell disgusted La Perouse. Likewise, to the Tlingit, the hairy Frenchmen with beards bore likeness to the dreaded Kooshdaaka — the Land Otter Men Spirits — and presented just as disgusting a picture. When visiting the ship to trade, the smell drove the Tlingit out of the cabins; and the French food nauseated them, especially the rice because they thought it dried maggots. The general unfamiliar smell of the French and their ship was unbearable to the Tlingit.*

*Choo-shua, Elaine Abraham  
1979, Yakutat/Anchorage*

## Tlingit Peace

The Russians had destroyed some 6800 Aleuts in settling the Aleutian Chain, and they were going to try to do the same thing here in Southeast. They (the Tlingit) got kind of tired of it so they just went in and destroyed Fort St. Michael in Old Sitka (1802).

The Russians returned in 1804 and laid seige to the Tlingit fort. The Tlingit held them off at every attack until a misunderstanding of the Russian signal flags and lack of ammunition made them decide to abandon their impregnable position.

*So, they (the Tlingit) left the fort. The children that couldn't be carried were killed. The old people volunteered to be killed: "I don't want to slow you people down." They had a ceremonial killing stick, it must have been about three feet long, maybe 4 inches in diameter, and the saying was: "Put a stick across my neck". And that's exactly what they did. They put the stick where the head joins the spine and snapped the spine off. Instant death. When the Russians finally came into the fort, they saw dead people: children, old people, and dogs. Dogs were the pride of the Tlingit people because they helped them get whatever they needed . . . food of all types. They were all killed off because they didn't want one dog to give them away by barking.*

Tlingit Village in Lituya Bay 1786



1799 -  
1867

Deficient resources forced the Russian American Company to hire American and British ships, sailors, and artisans. The Russian population never rose above 1000 people at any one time in all of Russian America, and usually never more than 500. British and American traders continued their intrigues with the Natives of Southeast against the Russian American Company, despite Company dictates against firearms, alcohol, and independent traffic.

1812

The Russian American Company established Fort Ross just north of the Spanish community of San Francisco. The Fort Ross colony attempted to supply fresh produce and goods to Russian America after the fall of the Yakutat agricultural colony. Lacking green thumbs and good land, Fort Ross failed. In 1841, John Sutter of Sutter's Mill bought Fort Ross for \$30,000. Sutter had visited both Hawaii and Sitka before coming to California.

1815

The Russian American Company attempted another supply base in Hawaii. British and American intrigue drove them out in 1817.

1818

Baranof died at sea on his way home to Russia. The Russian American Company was henceforth dominated by Imperial naval officers and came under more stringent control of the Imperial government.

1824 -  
1825

Russia made treaties with Great Britain and the U.S.A., establishing a rough border with Canada in return for trading rights and concessions.

1834

The Russians built Redoubt Dionysius at the mouth of the Stikine River. The Russians ceded this trading fort to the Hudson Bay Company in 1840, who renamed it Fort Stikine. The Americans finally acquired it in 1867 and named it after a director of the Russian American Company — Fort Wrangell.

1834 the Russian priest Veniaminov came to Southeast Alaska. He developed a writing system for the Tlingit language and translated scripture for religious teaching. A girls' school transferred to Sitka from Kodiak in 1839 and began teaching Russian/European home economics. A Russian mission school continued on in Sitka after the sale of Russian America to the United States. It closed in 1916 — the last Russian school in Alaska.

1836

Nearly half the Native population died in a smallpox epidemic: about 4000 people died, converting many survivors to Russian Orthodoxy and vaccination. Sea otter population in Southeast neared extinction; the Russian American Company introduced conservation methods, which the Americans abandoned after the Purchase, and diversified into other enterprises including land mammal pelts, ice, and whale products.

1840's

The Hudson Bay Company established Fort Durham at Taku Harbor and took over Fort Stikine. Russians surrounded. The Tlingit, Haida and Eyak managed the internal affairs of "Russian America" in Southeast — allowing the 500 Russians their portion of commerce. British and American colonies surrounded and isolated Russian-America to the east and south. In their jail cell of Sitka the Russians set up schools, seminaries, churches — all the attributes of European gentility.

North Pacific whaling grounds discovered and exploited. First definite arrival of Filipinos — as whalers.

Later, the Russians found the Tlingit. The Russian emissary came ashore. The head of the Kiksadi clan asked him, "How do you want to make a peace?" And the Russian gave him a big spiel. "Then get out of here!" He chased him back to his boat. The Russian came back again. A second time he asked him, "How do you want to make a peace?" Again, a bunch of malarky. Finally, the third time he came ashore, the old man came down to the water's edge and told the young fellow to stop himself out there. Which they did. They stopped their boat and Shkawlyal called to him and asked him, "Little man, do you have Baranov's heart?" The Russian reached down — he was a pretty fast thinking man — he reached down and picked up something red and said, "Yes, I have Baranov's heart," and put it away. "Okay, let him come ashore." After the Russian came ashore, he asked him again, "How do you want to make a peace?" And the Russian said, "We'll make peace your way". And the old man asked, "Then you admit we beat you?" He said, "Yes, you beat us". "Then we make peace Tlingit way — we give our word." The Tlingit did not throw words around just to be hearing the wind whistle between the ears. When he gave you his word he was going to do something, he would either do it or die trying. This is why there was nothing signed as far as peace is concerned.

*They had the Peace Party and the present site of Sitka, the earlier site, I should say, was given to the Russians to use as a port — our gift to them for having made peace. So, the co-existence started — a very shaky co-existence.*

*Up until 1867 any Russian caught out by himself was a dead one; and the Russians, of course, returned the compliment — they caught a Tlingit by himself, he was dead.*

*Daalgenk  
Father Michael Williams  
1980, Hoonah/Juneau*

In traditional Euroamerican economics, the imperialist nation enters the colony to exploit the resources and sweat the aborigines. In this case the situation seemed quite the reverse. The Tlingit were not only good warriors but shrewd business people. By giving Sitka to the Russians, they managed to contain the invaders and at the same time keep an important door open to further commerce.

### Baranov's Legacy

*When Hagemeister took over from Baranov, he compared the information which Baranov gave him on the transactions with foreign ships with the invoices which the captain usually gave, and found no discrepancies except in the case of rum, where there was a small quantity missing, but even this Baranov had not used for his own benefit. Baranov's unique position compelled him to start a custom which later he could not break. Namely, he surrounded himself with a band of loyal ruffians, ready to go through fire and water for him. The only way he could hold these men was to give them frequent feasts at which they could drink all they wished. They consumed large quantities of rum, which Baranov was in no position to buy and consequently had to take on the company's account, not indicating that in his reports. He has been reproached for his strictness and even for his former cruelty; but God knows that he could not have gotten by otherwise in those days. Before the company that we know today had come into existence, Baranov was not the leader of any well-organized society, but of a band of cutthroats, each of whom considered himself Baranov's equal. Most of them were either exiles or profligates, ruined men who could not find a place for themselves in Russia. Such men could not live in peace. They plotted unceasingly against Baranov, his life was in constant danger and the only way he could keep these hoodlums in order was always to behave decisively, strictly, and sometimes perhaps even cruelly. The hunters of that time could not love him — it was necessary that they fear him. When the Russian-American Company was formed and regular communication was established between Russia and the colonies, circumstances changed and Baranov became another man....*

*Unknown Reporter  
1818, Sitka*

1867

The United States bought the rights to administer Russian-America for \$7.2 million and Hutchinson & Kohl, Inc. purchased the Russian-American Company's capital investments for \$350 thousand. Congress voted to rename their new acquisition "Alaska" — a corruption of the Aleut word for "the mainland" — and Hutchinson & Kohl reincorporated as the Alaska Commercial Company.

Prospectors struck copper on Prince of Wales Island and gold on Sitka Sound.

1867 -  
1877

The U.S. Army administered the District of Alaska with headquarters at Sitka and intermittent outposts at Fort Wrangell and Fort Tongass.

1868

A measles epidemic broke out. Many died from lack of immunity.

Congress extended the laws of customs, commerce, and navigation to the District of Alaska.

1869

An American school opened in Sitka.

The Kake Indian War began when a sentry shot and killed three Tlingit.

1870

Gold discovered on Windham Bay.

1872

The Cassiar Gold Rush in British Columbia. Miners stampeded up the Stikine River and Fort Wrangell became a boom town. By 1877 the gold petered out and the U.S. Army abandoned its Alaskan outposts to join the war against the Nez Perce in Idaho.

1877 -  
1879

The U.S. Treasury Department and its Revenue Cutter Service took over the administration of the District of Alaska from the Army. The Revenue Cutter Service merged with the Lighthouse Service and the Lifeboat Service in 1915 to form the U.S. Coast Guard.

1878

The first canneries in Alaska set up at Klawock and Old Sitka. Prior to this industry, salted fish alone were exported. Canning techniques developed during the Civil War allowed for the profitable and relatively safe export of salmon from remote regions. Lacking a resident fishing fleet, the industry developed and expanded the Russian and American techniques of fish traps.

1879 -  
1884

The U.S. Navy got stuck with administration of the District of Alaska. In 1879 Sitka sent out a call for "HELP" against Indian attack. The H.M.S. "Osprey" intercepted the message and sailed to the rescue from Victoria. Shame-faced by British promptness, the U.S.S. "Jamestown" arrived, took command of the situation and discovered itself saddled with the whole District. The urgency of the "Osprey Incident" many people considered a problem of "no business" rather than "Indian attack".

1880

Gold discovered in Juneau.

1881

The U.S. Navy declared martial law. No one payed attention. The first political convention in Alaska convened in the Juneau mining camp. They elected a delegate to Congress to petition for laws and government for Alaska, it being illegal to even get married for lack of any applicable law. Congress rejected the delegate.

The shelling of Angoon.

Courtesy of Alaska State Historical Library



Alaska Purchase Check

## The Purchase of 1867

The Russian-American Company was losing money; few furs and a bad market combined with the extraordinary expense of maintaining a dependent overseas colony from the other side of the world. Other enterprises like ice and whale products could not keep the Russian-American balance sheets in the black. The Russians also feared British trappers and traders of the Hudson's Bay Company, who were slowly but surely moving into Alaska from Canada and setting up trading posts like Fort Yukon and Fort Stikine. Britain had just defeated Russia in the Crimean War (1856), and Russia feared the Hudson's Bay Company more than ever as a "front" for British Imperialism. The United States seemed just as likely to take over Russian-America, but seemed also to be a potential ally for Russia against the other European Powers.

*Stoeckl later admitted that one of the prime motives for the sale was the fear of a mass of American prospectors invading the Russian possession as they had California. Stoeckl pointed to an incident that had occurred in 1858 in British Columbia, when some veins of gold were discovered along the Fraser River. A colony of some thousands of Americans was established quickly. They wanted to form a government, Stoeckl related, and the British sent in troops and frigates to drive them out. Nevertheless, it was not the British troops, but the insufficient amounts of gold that caused the colony to disperse. If it had not been for that lack of gold, Stoeckl conjectured, the area would surely be American today.*

Howard Kushner, 1975

So, as a show of friendship to a potential ally and to cut their losses and run, Russia decided to sell their colony to the United States. However, the Civil War Between the States intervened and delayed the sale. The Russian Imperial Fleet even made its appearance in American waters to show its support for the Union and its impending deal. A number of American visionaries, like William Henry Seward, railroaded the purchase of Russian-America through Congress. Besides the obvious natural resources, they saw Russian-America as a stepping stone of American imperialism to Asian colonies.

The original price tag on Alaska was \$7,000,000. However, the United States paid an additional \$200,000 for a quit claim clause in the Treaty of Cession, disencumbering the U.S. of any claims — other than individual — against the colony. Little did the U.S. reckon on the Alaska Native Claims Settlement Act 104 years later. Nonetheless, the U.S.A. got Alaska from Russia for about \$0.02 per acre.

1880	Angoon invited the Russian Orthodox Church to baptize their 500 villagers as a remedy to proselytizing protestant missionaries. Angoon became the largest Orthodox village in Alaska.	1892	The first salmon hatchery in Alaska started on Kuiu Island.
1884	Congress passed the First Organic Act. The District of Alaska got: <ul style="list-style-type: none"> <li>— General laws of the State of Oregon and</li> <li>— 12 federal officials to administer 32,000 people (430 whites) in <math>\frac{1}{2}</math> million square miles:               <ul style="list-style-type: none"> <li>1 governor</li> <li>1 district judge</li> <li>1 clerk of court</li> <li>1 marshall</li> <li>4 deputy marshals</li> <li>4 commissioners (justices of the peace).</li> </ul> </li> <li>— as well as \$25 thousand per year for education of all Alaskan children and an additional \$15 thousand per year for education of Native children at industrial schools.</li> </ul>	1893	Lacking any liquor licensing laws, Alaska's only brewery closed in Juneau. Local druggists took up the slack by wholesaling medicinal spirits and malts under the counter to undercover saloons.
1886	White miners terrorized and drove out Chinese miners competing for wages in the Juneau area.	1896	The first public power company in Alaska — the Alaska Electric Light and Power Company — turns on the juice in Juneau.
	The first cannery in Ketchikan area established itself on the site of a Tlingit fish camp, by Ketschik's Creek.	1897	U.S. Army engineers built the first masonry structures in Alaska — on Portland Canal in southern Southeast. These buildings buttressed American claims to this uninhabited portion of the Alaska-Canada Boundary. Major gold deposits in the Yukon Territory suddenly made the question of the border important.
1887	823 Tsimshian and their missionary leader, William Duncan, established a utopian Anglican community on Annette Island in southern Southeast with the permission of the U.S. government. They named it New Metlakatla. They abandoned Old Metlakatla in British Columbia after a schismatic dispute with the Anglican Church and the British government. In 1891, New Metlakatla officially became their reservation by an Act of Congress.	1897	A major rush of stampeders to the Klondike in the Yukon passed through Southeast. An aerial tramway helped the well-to-do up the brutal "Scales" on the Chilkoot Trail that year.
	Congress passed the General Allotment Act (the Dawes Act), providing American Indians who became "civilized" with the procedure to obtain individual title to 160 acres of land and the promise of citizenship.		While gold seekers tore northwards, Scandinavian and Filipino settlers founded fishing and cannery communities throughout Southeast as at Petersburg.
1888	Captain William Moore built a family settlement at the head of Lynn Canal on the present site of Skagway. He felt any gold rush to the Interior would pass through there. When the rush finally came a decade later the stampeders took his land without so much as a thank-you. It took almost another decade for court action to grant Moore settlement for $\frac{1}{4}$ of Skagway's land value.		<h3>Russian Exiles</h3> 
1889	5000 tourists visited Southeast annually aboard vessels of the Pacific Steamship Company. By 1890 the Southeast Natives had traded most of their original artifacts to these visitors and a lively Native handicraft industry began to take up the slack.		Courtesy of the Bancroft Library, Berkeley
1890	Sitka established a Public Park at the site of the Russian/Tlingit battle of 1804. It became a national monument in 1910.		The 1867 Treaty of Cession allowed any Russians living in Alaska three years to leave, after three years they automatically became American citizens. Not all Russian colonists were rich. Those who could not afford passage home stayed in wretched exile.
			<i>One conspicuous Russian house is a large building, standing back from the street which was built as a residence for the poorest residents, &amp; as these have not moved away with the richer folk, when Alaska was made over to the Americans, it is still in their hands, &amp; quite crammed with some hundreds of Russians who are dying off rapidly. It goes by the name of the "double decker", having 2 rows of windows on each side, &amp; each window represents a room.</i>
			<i>Sophia Cracroft 1870, Sitka</i>

# EXPLORATION

Yeil

A long time ago, Yeil was living in the town of Lituya.  
Yeil lived in a stone cave.  
Yeil sat on a stone stool.  
Yeil heard the voice of the captain of the schooner,  
"Lower a lifeboat and a cask of wine and take it to Yeil."  
Yeil sensed an evil and summoned his strongest spirits.  
Yeil gave an order, "turn them to stone!"  
Boat, cask of wine, men and oars turned to stone near the shore, where today you still see, near the shore, the rocks in Lituya.  
Yeil again heard the voice of the captain order,  
"Lower a boat and a cask of wine and take it to Yeil."  
Yeil sat in his stone cave,  
Yeil sat on his stone stool and watched.  
They landed and took off the cask; they brought it to him,  
They opened it and dipped in a dipper and gave it to him,  
They dipped in the second dipper and filled it, and he drank,  
Then the third, then the fourth; soon it was half empty and  
Soon it was empty. Only then he felt the euphoric effects.  
Yeil started to tap a rhythm on the stone floor, as  
Yeil sat in his stone cave,  
Yeil sat on his stone stool,  
Yeil sang and chanted.

Chant with no words continued.



La Perouse Expedition, showing their boats being lost at the mouth of Lituya Bay.

Band 1 (3:50)

## Side 1

**Lituya** (0:38)

Collected by the La Perouse Expedition from Tlingit fishers.

Arranged by George Hoyt, Juneau.

Played by Bev Rawson, guitar, Juneau/Hoktaheen and John Ingalls, wooden flute, Juneau.

"Lituya" is the oldest known tune collected in Alaska. Members of a French expedition under La Perouse transcribed this piece from Tlingit fishers in 1786 at Lituya Bay on the Gulf of Alaska. Roger Poppe discovered it in a manuscript dated 1799 at the Alaska Historical Library in Juneau and gave it to George Hoyt who arranged this setting. John Ingalls and Bev Rawson arm wrestled over who got George's melody line. Afterwards Ingalls admitted, "the only thing that beat her was pure masculine ego!"

**Yeil** (1:19)

Composed by Kaawas.aa, Yakutat.

Translated by Choo.sháa (Elaine Abraham), Yakutat/Anchorage.

Read by Barry Roderick, Southeast.

The Tlingit people of Dry Bay on the Gulf of Alaska tell their own story of the first encounter with Europeans of the La Perouse expedition. Daxoodzoo, the woman prophet, foresaw this first contact. The descendants of Daxoodzoo composed and translated this song, its only translation into English poetry.

**Passage of the Neva** (1:49)

John Hartle, mandoline, Juneau/Fairbanks.

John Hartle learned this tune from an old tape and altered the melody into obscurity. John is one of the legislative aides who migrate from Mainland Alaska (the Upper 48) to the Capitol every January and delights audiences from the Red Dog to the Howling Dog. The "Neva", a warship of the Russian Navy, supported the Russian American Company and sank off Kruzoff Island in 1813. Abalone divers, salmon trollers and various expeditions still search for the wreckage and its mythical gold shipment guarded by a giant devilfish.

Band 2 (6:34)

**Tlingit Russian Encounters** (0:37)

**Tlingit/Russian Encounters:** Father Michael is the first ordained Tlingit priest, as well as a master of understatement. He comes from Hoonah and serves the Russian Orthodox parishes in Hoonah, Angoon, and Juneau. On our album he shares some of his thoughts as an historian and a man of the people.

**Lumiansky's Vamp** (0:27)

Traditional Russian-American instrumental tune.

Arranged and played by Mary Alice Salciccia, piano, Juneau/Pelican.

"M.A." dredged this tune from a grab bag of piano melodies last winter. She was a great asset here-about until going overboard for a fisherman; now she trolls for salmon out of Pelican. Lumiansky was a Lithuanian Klezmorim player in the old days of Russian-America.

**Metelitsa: The Snowstorm** (2:51)

Traditional Russian-American song.

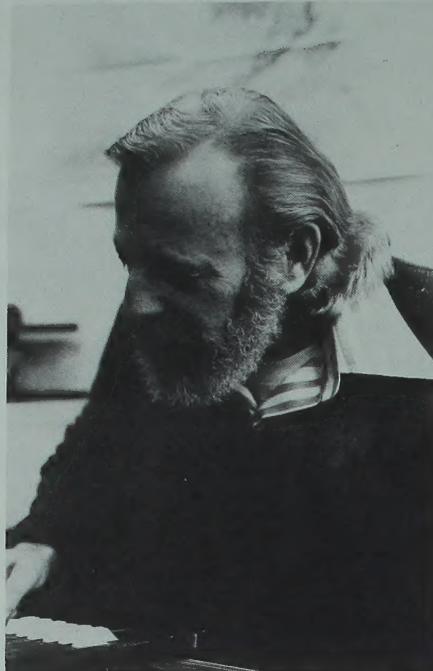
Arranged and played by Bob Pavitt, Juneau.

According to Bob Pavitt, this song was popular in Sitka during the 1840's. Uncle Bob came to Alaska in 1966 driving an old station wagon loaded to the gills. In his luggage was a second-hand Martin guitar he'd picked up in a Sarasota hock shop. After arriving in Juneau he discovered that the Martin factory made that guitar with wood from the Columbia Mills in Juneau. The guitar brought Bob home with it.

**Hard Rock Reel** (2:36)

John Ingalls, tin whistle, Juneau, with Mark Wittow, guitar, Juneau/Homer.

I wrote the prototype of this tune in Gloucester, Massachusetts on my lover's birthday. Our paths have not crossed since then, except for a brief encounter in the Cleveland International Airport. Right now she is in Southeast Alaska on her first trip up north and I am in Southwest Alaska—1500 miles away! Perhaps I should call this tune the "Hard Luck Reel"!



Bob Pavitt

Band 3 (3:45)

Russian-American Preservation: Father Michael, Juneau. (0:25)

**Lament for Lord Franklin (3:20)**

Traditional English sea song.

Arranged and played by Mark Wittow, guitar, Juneau/Homer.

Sir John Franklin perished with all his crew in the Arctic ice of the Northwest Territories in 1845 while trying to navigate the Northwest Passage. The search for his expedition and clues to its loss went on for about 80 years. The British Admiralty offered £10,000 for information and Franklin's wife reportedly commissioned this song as an incentive for the search. The search for Franklin's Expedition became itself the largest expedition in the Arctic to that time. Indeed, Lady Jane Franklin joined the search and came to Alaska and Southeast looking for information about her husband. This is the English fo'c'sle version that would have been sung by British seamen aboard the HMS "Osprey", "Beaver" and others in Alaskan waters.

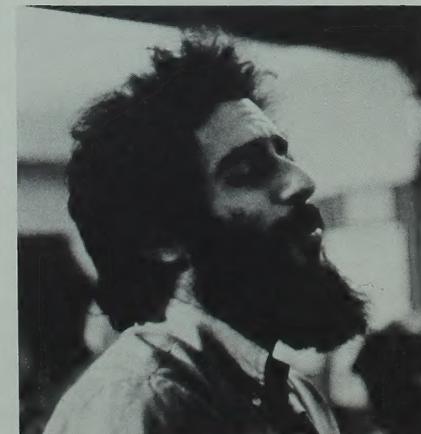
*Twas homeward bound one night on the deep,  
Swinging in my hammock, I fell asleep;  
I dreamed a dream and I thought it true,  
Concerning Franklin and his gallant crew.*

*With a hundred seamen he sailed away,  
Across the frozen ocean in the month of May;  
To seek that passage around the pole,  
Where we poor sailors do sometimes go.*

*Through cruel hardships they manly strove,  
Their ship on mountains of ice was drove;  
Only the Eskimo in his skin canoe,  
Was the only one that had ever come through.*

*In Baffins Bay where the whale fishes blow,  
The fate of Franklin no man may know;  
The fate of Franklin no tongue can tell,  
Lord Franklin along with his sailors does dwell.*

*And now burden it brings me pain,  
For my long lost Franklin, I crossed the main;  
Ten thousand pounds I would freely give,  
To say on earth that Lord Franklin does live.*



Mark Wittow

**Metelitsa—**

*Vdol po ulitsa metelitsa tyot za,  
Me telitsej moy milenkoj idyot.*

Chorus.

*Na toyu-li, na priyatnu krasotu,  
Na toyu-li, chto-l', na beloe litso.*

Chorus.

*Krasota toyva s uma menya sveta,  
Issushila, dobra molodtsa menya.*

Chorus:

*Ty postoy postoy krasavitsa moya  
Doy mne naglyadetsya ra dost na te bya*

**The Snowstorm—**

*Along the street, a snowstorm sweeps;  
In the snowstorm, my darling walks along.*

Chorus.

*On your, on your pleasing beauty,  
On your, on your white face.*

Chorus.

*Your beauty has drive me out of my mind,  
Has consumed me—a fine one.*

Chorus:

*'Stop, stop, my Beauty,  
Let me gaze, my Joy, on you;  
Stop, stop, my Beauty,  
Let me gaze, my Joy, on you.'*

**Band 4 (5:50)****Ballad of a Dark Eyed Woman (5:50)**

Bev Rawson, guitar, Juneau/Hoktaheen.

We found this story in a 1907 copy of Alaska Yukon-Magazine. For five years we searched for more information about this duel fought over a Russian/Lingit woman by two American army officers at the time of the Alaska Purchase. Finally we found one of the victims' grave in the Sitka military cemetery dated 1868: Livermore. But we couldn't find Denny's grave. Joe Ashby, a Sitka historian, might have solved the mystery. He told how construction crews found 3 wooden coffins outside the cemetery when they built Sawmill Creek Road. One body wore a blue uniform with no brass buttons and a noose around his neck. A trooper who got a less than desirable discharge in Sitka, he argued violently with an officer and came through the doors shooting. They hanged him at the end of the wharf where the Chevron dock is today, then buried him in unhallowed ground. So perhaps one of the three coffins contained Lt. Denny, who shot himself, or maybe he did leave to complete the story at his next assignment. At any rate, Bev put together this beautiful love ballad in Tenakee Springs and sang it for us after we returned from Sitka.

*A dark eyed woman sitting, a young girl by her side;  
The young girl asks the question, how did my father die?  
The waning fire flickered, how much longer could it last;  
And the woman sat in silence, as she slipped into the past.*

*Sitka was in turmoil, year of 1873;  
A government had come and gone, leaving anarchy.  
Her father shipped from Russia some thirty years before,  
And when his comrades packed their bags up, he stayed to run the settlers' store.*

*Inez was almost twenty, life had never seemed so dear,  
Her maidenhood was blooming, and her time was drawing near;  
The snow crept up the mountains and winter ebbed away,  
She would keep her mother's legends but soon she'd have another name.*

*The Ninth Infantry brought Dennison to this Southeast town,  
Lieutenant was his title, a prideful man reknowned;  
The garrison was his command, ambition was his drive,  
When the spring brought a promotion, he would take himself a wife.*

*Festivities and socials were held at the orphan hall,  
Any cause for celebration was a cause for one and all;  
Denny and Inez that night were the favored pair,  
The medals that he boasted shined above her raven hair.*

*Inez was flushed with dancing and her heart is beating strong,  
One figure stands alone and stares across the crowded throng;  
His eyes are keen and grey above his ragged uniform,  
He sees a mystery in her features and the smile the she returns is long and warm.*

*And so they chanced to meet again, he said his name was Livermore,  
A wayfaring stranger traveling Northwest since the war;  
He told her of his homeland and the friends he'd left behind,  
And they would walk the rocky beaches, the sun was burning crimson in the sky.*

*One thing led to another and they met secretly,  
But secrets never long endure in Sitka by the sea;  
The talk spread from the harbor up to the garrison,  
And a man of pride and honor was Lieutenant Dennison.*

*Livermore woke up with a start, it was barely light,  
A shattered pane of glass was letting in the night;  
The note contained a challenge, and honor was at stake,  
Each man to choose their weapons, and each man would a witness take.*

*The chimes of the old Greek church tolled curfew on the hour,  
Three men returning from hunting, one woman picked a flower;  
And she would have no other than the one 'twas laid to rest,  
Her love would not be shaken and time would surely be the test.*

*A year had passed and Dennison renewed his marriage plea,  
But time, that magic healer, would not erase the grief;  
While Dennison went home to use a bullet that he saved,  
Inez was picking flowers for an overgrown neglected grave.*

*A dark-eyed woman sitting, a young girl by her side,  
The young girl asks a question, how did my father die?  
The answer, spoke the woman, lies in Sitka by the sea,  
And there it shall stay buried for all eternity.  
There it shall stay buried for all eternity.*

As a result of popular tradition, some facts have changed in this song. For example: Dennison's name was actually Denny; Livermore was still in the military at the time of the incident; and they fought the duel in 1868.

## Gijuk xa. sheeyée: Song of the Golden Eagle (5:41)

A song of the Teikweidi clan of the Lingit.  
Sung by Yaan Yaan.eesh (Olaf Abraham), Yakutat.

This is the "Song of the Golden Eagle" sung by Olaf Abraham (Yaan Yaan.eesh). The people of the Golden Eagle gave this song to my father's clansmen. It happened in the Valley of Antlein near Yakutat, Alaska:

A hunter from Olaf Abraham's clan came upon a golden eagle with a broken wing and carried the eagle to a safe place. Later on, in a dream, the golden eagle came to the young hunter and said, "I give you this song in exchange for my life that you gave back to me".

This was the beginning of the history of Mr. Olaf Abraham's people. He says he wants to sing this song so all can hear, so that the offspring of the people of the Drum House, from which he came, wherever they are in this world, can hear it now and in the future so that they may know where they come from. Olaf Abraham says, "This legacy I leave for their identity".

Elaine Abraham—Choo. sháa, Yakutat.

A detailed transcription and translation of both poetic and scientific quality remains to be done for these songs. Elaine Abraham is working on them at this time. These songs are used with the permission and kind encouragement of Elaine Abraham of Yakutat, a dedicated and sensitive scholar of her traditions. Further information or questions should be directed to Ms. Abraham in care of Archipelago. For bibliographic reference one may look to de Laguna (in our bibliography).



Drawing by Patti Hauke

From a Photograph by Crystal Tack

Dedicated to:

**Harry Bremner, Sr.-Dlaasx.ei  
George Ramos—Woosh Jaxoo.ee sh  
Elaine Abraham-Choo.sháa**

Three bearers of the clans' and tribes' traditions, who shared their knowledge so that we might understand and enjoy life more. As we become caught up in the frenzy of our modern life style we must search for alternatives. Again, thanks for sharing the knowledge of your people with us.

## DISCOVERY



Mother and Daughter in Killisnoo

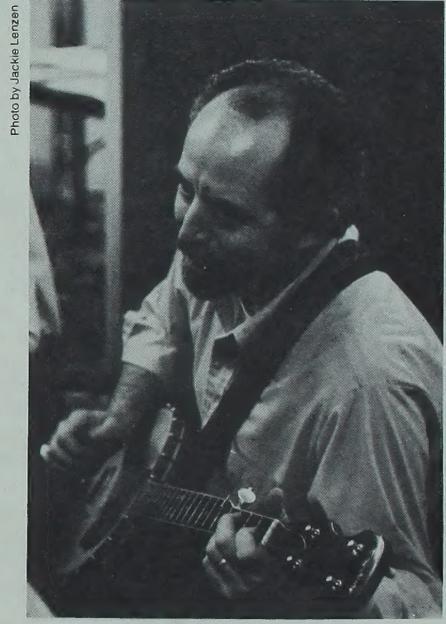
## Side 2

Band 1 (5:38)

### Mountain Yodel (1:08)

Al Eagle, banjo, Juneau/Aurora Basin.

This is but one movement of a banjo symphony composed by Al Eagle, in which he expresses his lifestyle in Southeast Alaska—be it in the mountains on skis or on the Channel under sail.



Al Eagle, Juneau

Written by George Pilz, Juneau/Sitka.  
**Pilz Memoir (0:28)** Read by Fred Felka, Juneau.

George Pilz followed the mother lode from Würzburg through New York to Nevada, California, Mexico, and Alaska. As a mining engineer in Sitka in the 1870's he staked Joe Juneau, Richard Harris, and many others searching for gold in Southeast Alaska. Chief Kowee of the Auke Tribe originally discovered gold along the Gastineau Channel and showed Juneau and Harris. A city grew around this mining camp and Pilz's friends from Outside visited—John Muir and Mark Twain. For several days this mining camp was even called "Pilzburg", until the bonhomme generated by Joe Juneau's "setting up the house" several days in a row established the future Capitol in this philanthropist's name. George Pilz wrote his memoirs 20 years after most of the other participants in the Gastineau Gold Rush had passed on. Fred Felka, contrary to the harsh tenor of Pilz' story, is a very happy Juneau citizen who delights climbers with lederhosen and yodeling from the ice fields above the city.

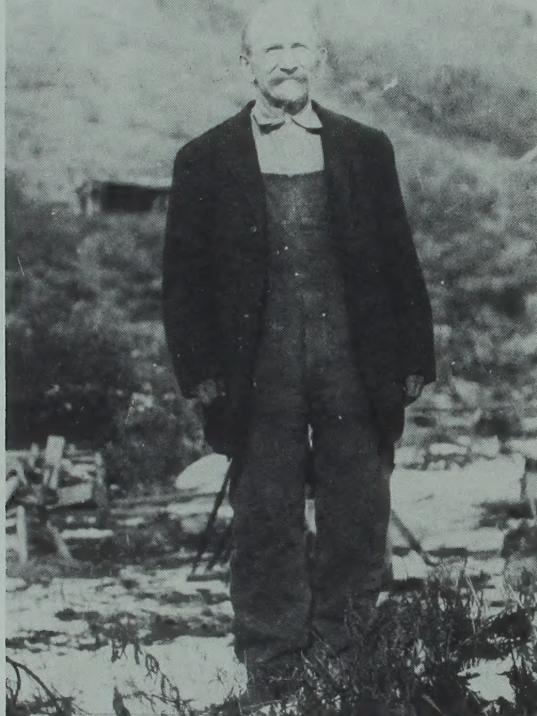
## Joe Juneau's Ramblin' Blues (4:00)

Written by Barry Roderick, Southeast.

Arranged and played by Jim Cubbage, guitar, Juneau/Olympia.

The inspiration for this song came from 17 cups of coffee and the Pilz Memoir. The bias in this song is therefore Pilz' version of how they found gold along the Gastineau. Until the Centennial of the gold discovery, this year—1980, Pilz' writing was the only first had account of that stampede. However, just this year, the grandchildren of Richard Harris placed his writings in the archives of the University of Alaska in Anchorage. So, hopefully, a new, more fair version of this song will happen (and maybe I'll do it myself, on the next trip to Los Anchorage). Jim Cubbage worked this song up in an ice cave off Point Barrow while watching bowhead whales for the National Marine Fisheries Service.

George Pilz. Doubt seems to exist about the identity of this man. Most experts believe that it is George Pilz—if it is, this is the only known photograph of him.



Courtesy of Ruth Allman

Band 2 (3:18)

Gastineau Gold (0:46)

Charlie Skuse, Juneau.

Charlie Skuse's family established itself in Southeast by the time the "new" gold rush in the Klondike happened. He himself went to work in the AJ mine and became an assayer by the time of the lock-out and shutdown in 1944. As a boy he remembers Dick Harris still climbing the hills of Juneau. Here he shares some of the stories about the men who discovered the gold that he and his generation mined.

A. J. Mine (2:32)

Sue Kilka, guitar, Juneau.

The Flag of All Nations was one of the first cabins built in the Gastineau mining camp. Seven men of seven different nationalities built it as a meeting house. Today, Sue Kilka runs the Flag of All Nations as a second hand shop where locals barter their memorabilia when poverty or a good deal comes along. Her hikes in the hills inspired this song of reminiscence . . . the ruins of the Alaska Juneau Mining Company.

### Joe Juneau's Ramblin' Blues

Well, they rambled up from Wrangell so lousy and broke,  
They drank up all their money from a worn-out pock;  
Stumbled down the gangway with a wobble in their ways,  
Stuck here in Sitka with no choice but to stay:

Flat broke.  
Dead busted.  
So hungover, wished to god they'd croak.

George Pilz was the bugger with a need for some gold,  
But he had no prospectors, 'cept this ballast from his hold;  
So, he gave 'em a grubstake and sent 'em off that week,  
By the time they got to Auke Bay, they could hardly even speak:

Seasick.  
D.T.'s.  
Traded-off their gear for booze, squaws and other essentials.

Trading their last rifle, they went upon the bum,  
An' hitched a ride to Sitka with a tale so woe-be-gone;  
In the engineering office, hats held in their hands,  
They told a tale of terror, of a desolated land:

No gold.  
Stolen grub.  
Gear washed out to sea.

But Kowee, the Chief, from Auke Bay came,  
And he brought a gold sample from an awful rich claim;  
Old Man Muir dropped by telling Pilz of a lode  
In the high glacier sands above the Gastineau:

Riches.  
Success.  
Just waiting...for Harris?

"Pig Liars," Pilz screamed with curses profane,  
"Ain't got no prospectors to stake Company claim."  
Well you go back now or no money or no bail  
You'll take vacation at McNeil Island's jail."

Seasick.  
Hungover.  
They set sail...again.

Kowee had their rifles and a strongarm crew,  
So that Dick Harris wouldn't slip to him the screw;  
As they clambered up the cliff face and slid down Snowslide Gulch,  
Said Juneau to Harris, "God have you ever seen so much!"

Quartz.  
Gold.  
And dreams.

Goodbye to Kowee, we must be on our way,  
Assay our samples and stake claims along the way;  
Returning from Sitka, we'll bring blankets, grub, and beans,  
Snickerd Harris to Juneau, "We'll never more be seen!"

In Sitka.  
In Alaska.  
Except working our own gold seam.

Then down the Gastineau with their samples they did row,  
But the enterprising villains had another place to go;  
They sailed off for Wrangell to stake claims in their own names,  
Figured on Seattle to sell their fortune and their fame:

Ah, but met a prospector.  
At Sumdum.  
Friend of Pilz...and "gold in Gastineau?"

"Nawthin' there but brambles and the rain and ice and bear,  
A man'd be damn fool to try and look up there;  
The Injuns try t'screw y' for every christly cent,  
Why not go to Glacier Bay for nickel mine instead?"

Or iron.  
Or zinc.  
Or maybe even oil out of the Katella Sink.

But this sourdough spoke Lingit and he heard a different tale,  
About the sunshine rock, stowed clean beneath the sail;  
He looked in the dory and he found that shining hoard,  
15,000 dollars cached secretly aboard.

Back to Sitka.  
At gun point.  
And that's how gold found Juneau and Harris.



9

Sue Kilka

### AJ Mine

I went walking last night to the A.J. mine.  
There was rain in the ruins and there wasn't much light.  
I saw the ghosts of the miners watchin' in the mud,  
It sent a chill to my bones as the rusted steel moaned,  
It's a spooky place to go especially all alone  
I said, hey, miners, stop rattlin' your bones.

Well, it's gettin' mighty dark. That knockin' is my heart,  
Hear'd a loud noise in the city, nearly made me fall apart;  
I grabbed a steel girder, it wanted to let go,  
I slipped on a plank, nearly fell in a hole.  
I said, I'm too young to die; yes, I'll leave and let you sleep.  
When they bury me, the place won't be so dark and deep.

So I crept away backward, til I saw those city lights,  
Ain't no ghost a-gonna get me, I'll put up a good fight.  
When I was safely on my way, I saw them wavin' in the night.  
Well, the echo never left me, but at least I was all right;  
What they came for was the gold, but me, I'll have to hold on  
To the memory of those miners a-slavin' in the cold.

Slave on miners, dig deep into that hill,  
Well, I know you're always watchin',  
And I know you always will.

Band 3 (1:50)

### Alaska Mazurka (1:50)

Written by Frank Schaefer, Whale Bay/Philadelphia.

Arranged and played by Mary Alice Salciccia, piano, Juneau/Pelican.

This commemorative piece came from the Alaska Historical Library in Juneau. A company in Philadelphia published it to commemorate the Alaska Purchase of 1867. M.A. began her career in Juneau giving music lessons and ended it playing in all the saloons before becoming a professional fisher.

Band 4 (5:34)

### Tsimshian Blanket Dance Song (1:45)

Yaakwtaat Tsimshian Leix Daa.sheeyée: Yakutat/Tsimshian

Tsimshian Song.

Sung by the People of Yakutat.

In North American Native Tradition, as well as European Native Tradition, songs are considered as much "property" as a rifle, canoe or automobile. They could be traded, bought or won in contests as this one was back in the days when a lively trade transpired between the Tlingit of Yakutat on the Gulf of Alaska and the Tsimshian of British Columbia.

### Routes to the Klondike



Map by Patti Hauke

### Ballad of the Woodworm Part I (3:48)

A history of the Tlingit of Angoon.

Translated and written into English narrative by Cyrus Peck, Sr., Angoon.

Adapted and written into verse and set to music by Bev Rawson, guitar, Juneau/Hoktaheen, with John Ingalls, flute.

Cy Peck, Sr. and Cy Peck, Jr. began the difficult task of translating, writing-out and broadcasting their people's oral traditions from Tlingit into English. Bev wrote a song to Cy, Sr.'s history about the girl who raised the Woodworm. She wrote the lyrics and set them to a Scottish pipe tune. As with most ballads this is a long narrative story. On the record is the first half of this song. The entire lyrics appear below.

#### *Ballad of the Woodworm*

#### *Chorus*

*A young girl lived in a village,  
She was born of the woods and the sea;  
Her name was Xu Kut Uhun,  
And her clan was the Tat Wahn Neidee.  
The Tlin git people were hunters and fishers,  
Working with the midnight sun;  
They lived like those that came before,  
And with the earth they were one.*

*When her father returned from the hunt,  
And heard the awful news he said;  
"The law of the Tat Wahn Neidee says  
To summon the uncle of Xu Kut Uhun."  
The villagers all were deeply worried,  
Rumors spread throughout the town;  
For the winter's supply of food,  
Had been robbed from the cache underground.*

#### *Chorus*

*One day the girl followed the river,  
Cedar was there to be found;  
While resting by a fallen tree,  
She heard a rustling sound.  
There on a branch she saw a woodworm,  
A most special worm was he;  
She cradled him close to her breast,  
And this is the song she did sing.*

*The uncle said that Xu Kut Uhun,  
Must be sent to live with her aunt;  
And there for two days she would stay,  
While the villagers planned their attack;  
In the Tat Wahn Neidee the uncle is the law.  
Xu Kut Uhun prepared to leave,  
She sang farewell to the woodworm,  
Saying you must stay here but I shall return.*

#### *Chorus*

*"Do wushkee dei dunkee  
Do wushkee dei dunkee  
Do wushkee dei dunkee  
Do wushkee dei dunkee"*

*She wrapped the worm up in a deerskin,  
Singing sweetly all the while;  
She carried him back through the trees,  
As if he were but a child.  
Up in her room she locked the door,  
And sang to him until it was light;  
And thinking that she sang to her dolls,  
Her parents slept sound through the night.*

*The village was ready to wage a war,  
With spears they cut from young spruce trees;  
In the fire they sharpened their weapons,  
And the monster that robbed them was the enemy.  
Xu Kut Uhun was doing her mending,  
When the shouts of the men were heard;  
A low rumbling noise like an earthquake,  
Sounded the death of the giant woodworm.*

#### *Chorus*

*Xu Kut Uhun was gathering wood,  
Her mother home was doing her chores;  
She knew not what she would find,  
Behind her daughter's door.  
Well, what she saw in the room was fearsome,  
She could not believe her eyes;  
For under the care of the girl,  
The worm had grown to incredible size.*

*Xu Kut Uhun walked through the village,  
Picking stones from the ground for her waist;  
Wearing a ceremonial gown,  
And a belt to keep the stone in place.  
She mourned the death of the giant woodworm,  
"Why did I leave you home all alone?"  
She sang her death song to the end  
And plunged into the sea.*

#### *Chorus*

A. Chilcoot Pass

B. White Pass

C. Dalton Trail

D. Ashcroft Trail

This route was followed by Norman Lee in his Klondike Cattle Drive.

E. Taku Route

F. Stikine Route

G. Skeena Route

H. All Water Route

I. Edmonton Route

J. Valdez Glacier Trail

K. Yakutat Trail

L. Cook Inlet

**Gay Nineties (2:10)**

Steve Hites, guitar, Skagway.

"There was a time in this great Nation's history when they had a phrase: "I've never seen a purple cow . . ." and sang: "Daisy, Daisy . . ." It was a time called "The Gay Nineties".

With this introduction, Steve launches into a description of the Gay Nineties as they actually were—when people starved to death before the mansions of Gould and J. P. Morgan. This song also comes from the long ballad tradition and several segments of tape we joined together to form this version. The entire song appears below. We challenge the listener to find the splices without using the notes.

Gay 90's

*My wife hangs up rows of laundry  
on somebody else's line.  
And I add up rows of figures  
for a business that isn't mine.  
We rent a gray apartment  
above a King Street grocery store.  
We cling to our lives like clothespins and ink  
and there isn't a penny more.*

*The stomachs on the Sound they say  
rise and fall with the changing tides.  
The sawmills all are silent  
and the shipyards high and dry.  
Well the mines in the mountains are closing,  
and the compressors are shutting down.  
Trains out of Leadville and Telluride  
jammed with people leaving town.*

*Even if they've got the shelves full,  
there's no money to spend in the place.  
It's a feeling all around you,  
makes you hide it away just in case.  
Six twenty-dollar pieces,  
all I've got to show for this life,  
an outside chance if I should die  
to care for my children and wife.*

*It's the Panic  
and Republicans  
and the agricultural squeeze.  
It's the Baring Brother's failure  
got this country down on its knees.  
Well the papers cry the reasons  
and a million of them have been found.  
I only wish Hearst could print coins on his press  
and let the newsboys pass them around.*

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Chilkoot Railway & Navigation Co  
Skagway, Alaska

**Klondike Cattle Drive**

a) Letter by Norman Lee, Chilcotin, British Columbia. (0:35)  
Read by Barry Roderick, Southeast.

b) Song by Al Oster, Whitehorse and Mark Wittow, Juneau/Homer. (4:24)  
Arranged and performed by Mark Wittow, guitar, Juneau/Homer, Al Eagle, banjo,  
Juneau/Aurora Basin, Terry Harvey, mouth harp, Juneau.

c) Diary by Norman Lee, Chilcotin, B.C. (0:30)  
Read by Barry Roderick, Southeast.

Norman Lee was born in Westmoreland, England in 1862. He came to America aboard the S.S. "Servia" in 1882. By 1898 he was a rancher in British Columbia. Word trickled south in that year that the men of the Klondike were starving in Dawson. Lee had beef and plenty of it, which he now drove north in one of the most bizarre cattle drives in history—over muskeg, through Arctic rapids and into somber evergreen rain-forests. With the profits, Lee hoped to return to England, win his childhood sweetheart and build a home in British Columbia.

—Jim Gordon, Juneau

Originally composed in the 50's in the Yukon by Al Oster, Mark Wittow revamped it in the 80's in Southeast. The readings and story came from the amazing diary that Norman Lee kept on his travels.

*Norman Lee's Klondike Cattle Drive*

*From the rolling cattle country of the famous Caribou,  
A rancher, Mr. Norman Lee, had a job to do;  
Take two hundred cattle northward in 1898,  
Way up to Dawson City where the hungry miners wait.*

*They started on their journey and things were going fine,  
Pushed those cattle northward through the frozen spruce and pine;  
They had to get to Dawson town before the winter snows.  
Hit the trail you cowboys there's 1000 miles to go!*

*Chorus:  
Fifteen hundred miles will they stay alive,  
Going to Dawson City on the Klondike Cattle Drive?  
Fifteen hundred miles will they stay alive,  
Going to Dawson City on the Klondike Cattle Drive?*

*Over mountains, through the valleys, and across the rivers wild;  
Pushed those cattle northward and many of them died.  
Oh, days are growing colder now with summer almost gone,  
Had to get to Dawson, so they drove those cattle on.*

*At the thin edge of the year, they reached the shores of Teslin Lake,  
From there they'd get to Dawson by the Yukon water way;  
Butcher all the cattle then and put them on a scow,  
All set to sail down river to meet their fate now.*

*The sky grew dark and cloudy and the wind began to roar,  
All night it tossed the scow around and drove them into shore;  
The journey here was ended while the wind howled all around,  
Broke the scow upon the rocks and the load of beef went down.*

*Pennyless and desperate with bad luck still a-run,  
Begging coins for a ride into the southern sun;  
To Vancouver town he left the North but his drive was not in vain,  
For the history of the Klondike bears a legend of his name.*

*Norman Lee, oh Norman Lee, your luck's turned tail and fled,  
On the Klondike drive to Dawson cattle all are dead;  
Norman Lee, O'h Norman Lee, your luck's turned tail and fled  
On the Klondike drive to Dawson cattle all are dead.*

*Fifteen hundred miles will they stay alive,  
Going to Dawson City on the Klondike Cattle Drive?  
Fifteen hundred miles will they stay alive,  
Going to Dawson City on the Klondike Cattle Drive?*

**Walking Home (1:00)**

Traditional Yukon instrumental tune.  
Arranged and played by Dale Wygant, Juneau.

John Ingalls heard this tune when picked up hitch-hiking outside Whitehorse. Dale Wygant, Juneau's virtuoso accordian player, arranged it to suit his taste. If you happen to hear Dale playing in Juneau request to hear his version of "Ten Blind Mice" or "The Flight of the Bumble Bee", they are both amazing.

## THE NATIVE PEOPLES OF SOUTHEAST ALASKA

Four Native groups live in Southeast Alaska.

Nation	Native Spelling	U.S. Population	Speakers
Tlingit	Lingit	9,000	2,000
Haida	Xaada	500	100
Tsimshian		1,000	200
Eyak	Iiyaaq	20	3



Tlingit Baskets circa 1895

## The Southeast Alaska Folk Tradition

Collected, arranged and produced by:

John Ingalls & Barry Roderick

In cooperation with:

KTOO-FM, Juneau

and

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John Ingalls



Barry Roderick



Nancy Ratner

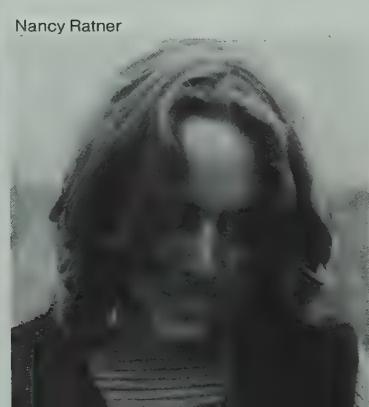


Photo by Nancy Ratner



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## UNSUNG HEROES

- Ruth Allman, Juneau
- Thelma Bucholt, Anchorage
- Marcia Carr, Skagway
- Sol Casidid, Juneau
- Al Eagle, Juneau
- Andrew Hope III, Sitka
- Bill Hudson, Juneau
- Asia Ingalls, Whale Bay
- Robert Johnson, Sitka
- Bob Jamey and Josh Chevalier, Sitka
- Michael Krauss, Fairbanks
- John Larson, Juneau
- Peter Metcalfe, Juneau
- Anne Moore, Juneau
- Madona Moss, Juneau
- Cy Peck, Sr, Angoon
- Cy Peck, Jr, Juneau
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- Judy Ramos, Anchorage
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- Alaska State Historical Library
- Drawing Conclusions
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- Holy Trinity Church
- Juneau Centennial Commission
- KAOS-FM, Olympia
- KSKA-FM, Anchorage
- KRAB-FM, Seattle
- KRBD, Ketchikan
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- Murray's Radio and TV, Sitka
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Special thanks for changing this project from a dream into a reality.



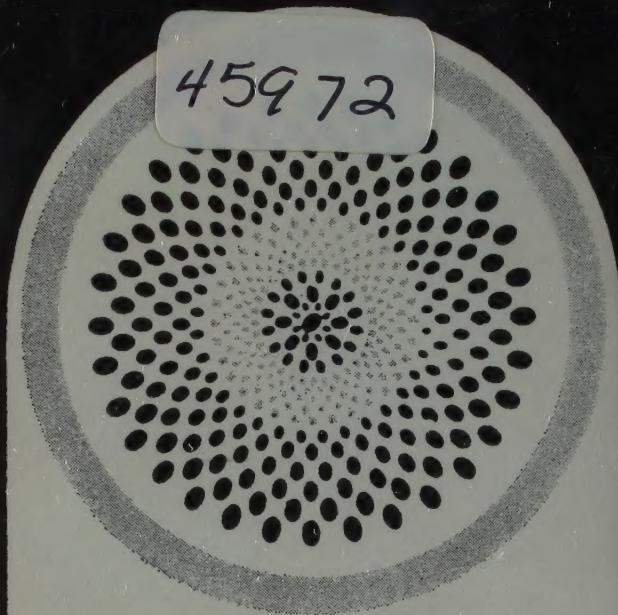
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5% of the profits from this project will be contributed to the Alaska Native Brotherhood and Sisterhood Educational Funds.

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SOUTHEAST ALASKA FOLK  
TRADITION

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SOUTHEAST ALASKA FOLK TRADITION - "DISCOVERY"

1. (5:38) MOUNTAIN YODEL/PILZ MEMOIR JOE JUNEAU'S RAMBLIN' BLUES
2. (3:18) GASTINEAU GOLD/A.J. MINE 3. (1:50) ALASKA MAZURKA 4. (5:34) TSIMSHIAN BLANKET DANCE SONG/BALLAD OF THE WOODWORM (PART 1)
5. (8:40) GAY NINETIES/NORMAN LEE'S LETTER/KLONDIKE CATTLE DRIVE/ NORMAN LEE'S DIARY/WALKING HOME

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SOUTHEAST ALASKA FOLK TRADITION - "EXPLORATION"

1. (3:50) LITUYA/YEIL/PASSAGE OF THE NEVA 2. (6:34) TLINGIT-RUSSIAN  
ENCOUNTER/LUMIANSKY'S VAMP/METELITSA: THE SNOWSTORM/HARD ROCK  
REEL 3. (3:45) RUSSIAN-AMERICAN PRESERVATION/LAMENT FOR LORD FRANK-  
LIN 4. (5:50) BALLAD OF A DARK EYED WOMAN 5. (5:41) GIJUK XA.SHEEYEE:  
SONG OF THE GOLDEN EAGLE

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